N/o.

# The prayse and commendacion of suche as sought comen welthes: and to the cõtrary, the ende and discommendacion of such as sought priuate welthes. Gathered both out of the Scripture and Phylozophers.

Prouerb. xxiij.

Some are ryche though they haue nothyng: Agayne some are pooore hauing great ryches.

1548

Joseph Prolochomand mdc

WH. p. 748.

## Epicure in his moralsayings.

Yf a man hauing goods in aboūdaūce/ do not repute it ſuffycyente/he is but a wzetche and a catyfe, although he were lozde ouer the whole wozlde.

Foure thinges follow couetouſnes. Unſaciablenes beyng neuer contēted.

i. Scarcenes of all thinges amongeſt
ij. the comens.
iij. Deceyte among the people.
iiij. And the delyze of wozldly honour.

ARistotle in ye fyrst boke of politykes the.x.chap. sayth, howe that diuers men esteme riches to be nothynge but onelye an heape or quãtite of gold and syluer. And it is greate folye eyther to thinke or saye the same: For the phylozopher sayth that and if the course of Golde and siluer were restrayned/ that then it shulde no more be proffitable to commenwelthes / neyther yet to those thinges which are nedefull to mannes lyfe. For many times it may chaunce to him which hath aboundaunce of golde and syluer, to perish for lacke of foode. Wherfore it is great folyto nominate or name those thynges to be ryches wͤ a man possessith in great aboundaunce, and yet neuertheles perissheth for lacke of foode: As Ouyde recyteth in his.xi. booke/ howe that king Mydas was so stricken in couetousnes/ that his desyre could not be satisfyed with golde: wher uppõ he made his prayer to the Gods/ that al things which he touched/ might



Ames p. 263

be Golde: whiche he obteyned. So that all thinges which he put in hys mouth, was Golde: and thus dyed for lacke of sustenaunce. The Phylozopher in the same booke sayth, that ryches obteyned by an vnsatiable desyre, is infinite: And howe that the desyre of suche hath no ende of theyr vnsaciable couetousnes, thorow the which they lyue after their sensuall pleasure and delyte. And therfore the scripture sayth: Quod insatiabilis Cupido oculus: and furthermore, quod auarus non implebitur pecunia. Wheruppon Beda in an homilye, and Ouide in libro faustorum, sayth: that couetousnes is lyke vnto the dropsye. And Vincent in his mirrour historiall sayth: that couetousnes is a right cruel pestilence, and causeth all those to suffre whiche receyue hir. For she hath neuer sufficient. Ecclesiasticus sayth: There is nothing worse then a couetous man.

Lib. 1 cap. xxvij.

What aduauncest thou the, sayth he, o thou asshes: There is not a more wicked thing thē to loue money. And why: Such a one (sayth he) hath his soule to

sell

sell. Here is an harde saying: And yet we see in these dayes men so geuen to vnsatiable couetousnes / in procuringe their owne priuate welthes / that the cō: men welth decayeth / and no mā loketh to it. We are commaunded to loue God aboue all / and our neyghbour as oure selues. But how do we loue our neygh bour as our selues when we put them out of their houses and lay their goods in the stretes? Gods lawe sayth. Thou shalt not vniustly desyre ỳ neighbours house. Wherfore he vniustlye desireth his neyghbours house / which for lucre putteth out one ād putteth in an other. For what is he / hauinge a house / be he rych or poore / that wolde be put out of his house? Sainct John sayth: If a man saye I loue God / and yet hate hys brother / he is a lyer. Peraduēture some wyll say / though he put his brother out of hys house / yet he hāteth hym not: though his pore brother hath not wher with to obteyne an other. Sayncte James in the second chapt. of his Epistle sayth: harkē my dere beloued brethern: 1. Joh. 4

Hath

Hath not God chose the poore of this
worlde/ which are ryche in fayth, and
are heyres of the kingdome whiche he
promised to them that loue him? But ye
haue despised the poore. Are not the rich
they which oppresse you, and they which
drawe you before iudges? Do not they
speake euell of that good name/ after w
ye be named? I pray you/ who in these
dayes are such oppressours/ such grasy
ers/ such shepheardes/ such inhauncers
of rentes/ such takers of incommes/ as
are those whiche profesle the Gospell?
What is this but to speake euell of that
good name of Christ/ after whome we
be named Christians. He sayth more/
yf ye fulfyll the Ryall lawe accordinge
vnto the scripture which sayth. Thou
shalte loue thy neyghboure as thy selfe:
Ye do well. Wolde to God that in thise
dayes mē wolde be as carefull for their
poore brethern, as they are for their dog
ges. We see the Citie of London can of
the Chambers cost prouyde a house to
kepe. xx. or. xxx. dogges in/ and to gyue
x. pounde by yere for one to kepe them/

London Chamber Common Hunt hus

but they wyll not allow .x. pens by yere out of the Chambre, towardes the fynding of the poore: But ẏ the poore artificers must beare parte and parte lyke/ to the moost extremitie that can be inuented/ as lately apered by the commen counsell. By heare saye/ there is a good some yerely commig to the chambre of London/ and no man knoweth how it is spēt but the gray clokes: yet can their not be a pore sprig fet swo flyght shotte out of the Citie/ but the poore commēs must beare parte therof. I trust within this .xx. yeres men will make sute to be Mayers of the Citie. To these good gospellers. S. James sayth: What auayleth it my brethern/ though a man saye he hath fayth/ when he hath no dedes? Can such a fayth saue him (sayth he)? If a brother or syster be naked or destitute of dayly foode, and one of you saye vnto them/ departe in peace/ God sende you warmenes and foode/ not wstanding ye geue them not those things whiche are nedefull to the body/ what helpeth it? Euen so/ fayth/ if it haue no

dedes

dedes is deade in it selfe. There is a saute: and by the Emperour Marcus Aurelius sayinge/ I coniecture it to be in the hygher powers. For he sayth: If the hygher powers daunce/ all daunce: And if they hunte/ all hunte. If they be couetous all are couetous with moze: but this suffiseth. By lyke in these dayes the hygher Powers studye priuate welthes/ for all men study the same/ & no man passeth vpō the commenwelth. Aristotle geueth counsell/ that vnsaciable couetous men shulde not beare rule in commenwelthes/ and declareth further how such are knowē by their wozkes. For they (sayth he) are geuen to enryche them and theyrs, and howe that such nether loue the commen welth ney ther yet good policie. The philozopher in the thirde boke the. vij. chapter of politiques sayth: All policies eyther coūseles whiche preferre and set furth thinges profitable to the commē welth/ are ryght saythfull and iust: But those (sayth he) which preferre and set furth thynges profitable to the gouernours

and

and rulers/ are wicked corrupt/ and the breaking of good pollicie. In the compendyall history of politikes is writté/ howe that such as couet dominion/ not regardig worldly fame and prayse, passe euen the brute beastes in vyces/ and specially in two poyntes/ to witte/ in lecherye and crueltie: ād that dyuers Romaynes were of this sorte, which passed not on the fame of the woorlde/ for those dedes which they did, neyther yet cared what was surmised on them/ in cōmittig those euels which they did although they did many/ thorow their vnsaciable couetousnes to reygne and beare rule. We haue now no samuels/ which wyll aske the cōmens/ saying: haue I taken any mās oxe or asse/ if I haue done any man vyolence or wronge/ if I haue oppressed anye man: yf I haue receaued a gyft of any mans hande and kept it secret/ I wyll restore it you agayne. And the people sayd/ no. We haue none of these/ neyther yet Danyels, nor Eleseus ses to deny giftes. But we haue plentie of Gehasis in all places to receaue: god

defende

defende them from the lepzosye. For as
uē as they are blynded in pzide thozow
couetoulnes: euen so are they blynded
from all godly knowledge. Quene Hes-
ter / after she was pzomoted / was not
lyke vnto these: for as apeareth in the
14 - seconde boke of Hester in the .xv. chapt.
- 3 - She sayde helpe me desolate woman
w haue no defence nor helpe but onelye
thou lorde / thou knowest all thinges / ỹ
4 wottest that I loue not the glozye and
wozshyp of the vnrighteous, and that
I hate and abhozre the bedde of the vn
circumcised / and of all heathen. Thou
knowest and wottest my necessitie that
I hate the token of my pzeeminencie &
wozshp / which I beare vpō my heade /
whattime as I must shewe my selfe &
be sene: and that I abhozre it as an vn-
cleane cloth. And ỹ I were it not whā
I am quiet alone by my selfe. O wea-
ker vessell. Where may one in these day
es finde a man that hateth his pzeemi-
encie. No scant shal a man fynde a byl
shop which wyll leaue the pzeemience of
his shauen crowne / which as sainct Je
rome

rome vpon the.xliiii. of Ezechiell sayth: They receaued from Isys and Serapies. Salomō sayth. Prouer. xx. that a mouth of vnderstādingis more worth thē golde/ many precious stones & costly iewels. Hester had a mouth of vnderstādig/ & our bisshops haue costly myters/ crosse staues & gloues, set after ye letter wt costly pearles & stones. The spirite killeth (say they) but ye letter quickeneth as apeareth by their playing garmētes. As sayth. S. Bernard vppon the Canticles. He that readeth the scriptures & the aunciēt wryters/ shall perceaue our bisshops both in workes & apparell as lyke vnto Christ & his apostles/ as is ye wolfe & the lambe. It is tolde ye a monke of great fame in Italy, being named Robert of licio: many yeres sēce/ shulde haue preched before ye pope & his cardynalles. Who/ being in the pulpit and seyng the pope and his cardinalles comming to heare hys sermon in pompe & pryde more then Royall/ sayde: Fye vppon. S. Peter & fye vppon. S. Paule. And with these wordes went out of ye

pulpyt

pulpyt. And when he was demaunded why he dyd say so: He answered, sayig: Haue I not good occasion: Were they not very fooles and vnlyke to you: for they were but miserable & powre wretches/and went naked/barefoote/dying for hunger/into heauen: and could not fynde the meanes to ryde on horses neither yet on moyles/richly apparelled wt so great tryumph as ye doo: Wherfore the pope nor hys cardynalles/neyther yet his shauelinges in this Realme/no nor yet vnsaciable couetous men which seke priuate welthes to the decay of the cõmen weale/vnles they repẽt/may not entre into heauen, although they beare the name of Christiãs, neyther yet may they be cõpared to the famous gentyles which sought fame in this worlde/in spending their goods and aduenturing their parsones for the comen weale/of wh sorte Marcus Aurelius was one: who of custume in the Cytie or towne where he was resident wolde in the euening go with .xij. pages thorowe the streates, harkening and inquering if any of

ny of hys officers or retynue had done any man wrong: And in case yea: furthwith redressed the same / punishing the offenders. Here was a noble acte of an Emperour parteynig to a comē weith. Lorde / if in this Reame the kinges maiestie wold appoynt but a faythfull coūseller to go thorow this Realme / thinke ye there wolde be no complayntes: yes, yes / to many / God amēd it. I dare not wryte for offendinge: But this dare I wryte / that, if dyuers officers within this realme shulde shewe their accountes krō yere to yere how they haue gotten their goods, as marchauntes maye do, it shulde be founde that it were no maruayle though the kinges maiestie lacked money, and his poore comons cō playne. Salomon Prouer. xiiij. sayth. The increase and prosperite of the commens, is the kinges honour: But the decaye of the people / is the confusion of ỹ prince. Thys coūsell foūde Rehobohā true. Also next vnto Marcus Aurelius / I fynde worthy of fame / Marcus Curius to whome the Ambassadours

of

of the Samuytes/at this present called Bonynent/brought a weyght of golde for a present or gift/desyring him to receaue it & to do his will therwith: But he/whome they founde syttinge by the fyre on a rusticall benche sething rapes for hys supper/ wh he dyd eate in trene dissues, beganne to laughe, sayīg to thē: ye are ẏ ministers of a folish and vayne Ambassadourship. Returne agayn and tell the Samuites that Marcus Curius had rather to be lorde and master ouer rychesse/ thē to be made rych. Therfore beare agayne youre giftes/ the wh as they are precious, euen so were inuented for the euell of men: and thinke not that I may be vanquisshed in batayle/ neyther also corrupted by golde nor syluer. This Marcus/ after that he had chaced kīg Marcus out of Italy/ wold take nothing of the spoyle/ but enriched his Armye and citie of Rome with the same. And reputed that Citezen lytle worth to the comē welth, that was not content with those thinges that suffysed other. Also Cneus Marcus, who

was

was of the royall bloude and kinred of king Ancus/vnto whome/after that he had done the Actes of a valyaunt and worthy knight/ were offred such presẽtes and gyftes / as of custume were geuen to valyaunt and worthy knightes. To wytte.c.x Journeys.x.prisoners at his choyse.x. horse well apparelled for the warres.C.oxen and as much sylv̄ as he coulde beare: yet wolde he take nothinge/but one prisoner/ whiche had been his hoste/and a horse to beare him in the warres Frō these mēnes scole cāme fabricius/whoin his time was in great auctoritie and in high estimacion amōg the Romaynes: but in substaunce/was lyke vnto the porest. And for this cause the Samuytes / ouer whome he was made gouernour ād ruler, thought his estate very simple and his trayne verye small. Wheruppon they sent him great gyftes and sōmes of syluer, which they presented him: but whē Fabricius had hearde them he paused a litle, and after layde his handes to his eares / then to his eyes/after to his nose and so to his

Valerius maximus li.4.c.3.s.4.

Agelius. li.1.cap.4



x jugeribus.

mouth/and laft on his belly/ and ther-
with anſwered and layde vnto them:
So longe as I maye beholde and haue
power ouer theſe membres whiche I
haue touched, I ſhall haue lacke of no-
thing: wherefore beare agayn your mo
neye and geue it vnto ſuch as ye knowe
to haue nede therof. Alſo Quintus
Tubero being Conſull of Rome/they
of Etolle ſent him by their Ambaſſa-
dours/ a ſyluer veſſell being of a grea-
weyght and of a goodlye and curyous
workemanſhip/ and of highe eſtimaci-
on. For certeyne men of Etolle whiche
a lytle to fore had bene to ſee him and to
do him homage, reported that they had
found him at his table/eating in earthē
veſſell: But when Quintus Tubero
ſawe the veſſell/ he commaunded them
to returne and to beare agayne their pre
ſent/ſaying vnto them: Do not thinke
the trayne which I kepe to be of poue
tie eyther of neceſſicie, but of vertue and
abſtinēcie. Theſe thiges remēbred kig
Agathocles/whē he was come vnto ꝑ
crowne, who/although he was kynge

wolde

wolde daylye be serued at hys table in earthen vessell, to declare that he was not ashamed to be knowē to be ẏ sōne of a potter; And therby reduced to his memory, his first estate and felicitie wh he was comen vnto, shuld not abuse hī, nether yet cause him to forget his first estate. I coulde bringe in plentie of like gouernours ād rulers which abhorred priuate welthes, but it wold be tedious to the reader. And therfore I trust this to be sufficient wherby vnsaciable coue-tous men may know in what state they stande in. For neyther may such loke wt out repentaūce, to be of Christes flocke: nor yet to obteyne any worldly fame wt the famous Gentiles. Now, what shal become of such is written in the compē dyall historye of polytikes in the. xxvi. chapt. as followeth. Tell me, sayth he, I pray ẏ: where are those becom now, which haue so loued the worlde, and ta-ken paynes day and night, leauing their contreyes, wiues and chyldren, trauay linge by sea and by lande, and in innu-merable perylles to obteyne woorldlye

same and to prayse their prince ād lorde in obteynig honour and riches? where are they nowe? Yea or what haue they wonne in seruing the worlde/ and in taking so great paynes for the same? In the ende, the worlde hath played them ẏ part of a fayned cōpanion, as he hath done/ and doth to all his louers and seruauntes: yea, and left thē in their nede. And as touching honoure/ ryches and auctoritie which he gaue them/ doth he not/ when the ende commeth/ take all agayne from them? Yea in so much that sometime as touching carnall frendes hath he promised them a windīg shete to beare their caron carcas in: And they ones dead/ the seruice done and the belles rōge, what remayneth of thē more then doth in the iugglers boxe? Blowe/ and ye shall fynde nothinge. Perijt memoria eorum cum sonitu. Thus sayth Dauid: Ther remayneth nothīg of thē but wormes and asshes: yet were they men as we are. They haue eaten and dronken as we do. There haue bene kinges/ Dukes and Earles and great Rulers

lers/ peraduenture greater then any be now: yea, and they haue taken their delyte and pleasure in thys woorlde/ tyll they haue forgotten God/ and trãsgrẽssed his commaundementes/ paraduenture euen in the poynt of death/ and are so fallen in the depe of hell/ where their soules remayne and their carcas to the wormes/ their abiding the resurrectiõ of their bodye: So that at the daye of Judgement, both bodye and soule shall euer after be tormented together. So ẏ, as they were companions together in welth and delyciousnes / they maye also remayne in paynes and tormẽtes. Remẽbre I pray you what their vayne glorye hath profited them / their shorte Joy and worldly fame. Their power/ their pompe/ honour and greate estate. Their multitude of housholde and familye. Their voluptuousnes and delyte of their bodies. Their lycorish morsels and fleshly carnaltie. Their goodlye houses and sumptuous palayces. Their Chambres hanged/ their beds apparelled. Their vnsaciable couetousnes

nes and riches/paraduenture euell got
ten. Where is their pride, their will and
arrogancy? where is now their smilig
playing and daunsing? where is their
singing their minstrels with their clari
ons and trūpets wherin they so much
delyted and reioyced? Yea, and where
are their greate traynes? Heare what
the scripture sayth. Factum est vt mo
riretur & diues, et sepultus est in īferno
Which is to saye: The time came that
the glotton dyed and he was buried in
the depest of hell/ where his mirth is
turned into greate calamitie & sorrow
he is fallen from a lofte to lesse then no
thing/ and frō great ease/ into great tor
mentes. And therfore let vs call these
thinges to mynde/ and feare GOD/
and withdraw our mindes from the fo
lysh loue of this worlde. And this doig
it may come otherwise to vs, then did to
him. Yf not/ the paynes which he endu
reth/ shalbe our rewarde. For we are
men and made of the flyme of the earth
as he was. We came from the earth/ ād
to earth we shall returne. And knowe
not

not howe soone, neyther in what estate death shall take vs. Neyther do we know whether we shall go after death. Therfore if we remembre these thinges we may by the helpe and grace of God, despyse this worlde and obteyne the euerlastinge kingdome with God. To the which he bring vs, that bought vs on the crosse, thorowe his precious bloude.

Amen.

Finis.

Sapient. ij.

Whatsoeuer happeneth vnto the, receaue it, suffre in heauines, and be patient in thy trouble.

¶ Foure necessary thinges, mete for a man to gouerne hym selfe well in this worlde.

And fyrst.

To remembre the time past. To dispose for the tyme present. To prouyde for the tyme to come. And to open thinges doutfull.

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